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# THE CHRISTIAN.

FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.—Paul

Vol. X.—No. 11

SAINT JOHN, N. B., SEPTEMBER, 1893.

Whole No. 119

## The Christian.

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### SPECIAL NOTICE.

The Annual meeting of the Disciples of Christ, of New Brunswick and Nova Scotia, will be held with the church at Lord's Cove, commencing Thursday, August 31st, 1893. The brethren of Lord's Cove, extend a cordial invitation to all who love the Lord Jesus, and are laboring for the restoration of primitive Christianity, to be present and aid in making this meeting a grand success.

Arrangements have been made with the various lines to return delegates at reduced rates, on presentation of Certificate from the Secretary of the Annual Meeting.

There will be a special boat leave Eastport for Lord's Cove, Thursday, August 31st, at about 2 p. m., for the accommodation of those wishing to attend the Annual. The regular boat leaves here Monday, September 4th, at 7 a. m., for Eastport, connecting there with American and St. John boats.

R. E. STEVENS,  
Lord's Cove,  
Deer Island, N. B.

### PROGRAMME

For the Annual Meeting of the Disciples of Christ of Nova Scotia and New Brunswick, to be held at Lord's Cove, Deer Island, N. B., Aug. 31st -Sept. 3rd, 1893:—

THURSDAY,	3 P. M.,	Address, Mrs. E. W. Darst.
"	7 I. M.,	Welcome—R. E. Stevens.
"	"	Responses by visiting brethren.
"	8 P. M.,	Sermon—H. Minnick.
FRIDAY,	9 A. M.,	Social Meeting led by Wm. Murray.
"	10 "	Business Session.
"	2 P. M.,	do.
"	7 P. M.,	Social Meeting led by H. E. Cooke.
"	8 "	Addresses—Our Plea, H. A. Northcutt; Our Field, H. Murray.
SATURDAY,	10 A. M.,	Prayer-meeting led by H. Murray.
"	11 A. M.,	Business Meeting.
"	2 P. M.,	Women's Missionary Meeting.
"	7 "	Prayer-meeting led by H. A. Devoc.
"	8 P. M.,	Missionary Meeting.
LORD'S DAY,	7.30 A. M.,	Prayer-meeting.
"	10 "	Preaching, E. C. Rawlinson.
"	12 "	Breaking of Bread.
"	3 P. M.,	Preaching, T. H. Capp.
"	7 "	H. A. Northcutt.
"	8.30 "	"Farewell" Social Meeting.

### NOTICE TO THOSE ATTENDING THE ANNUAL AT LORD'S COVE.

All who come via St. John must purchase their tickets for Eastport at the Agent's office before going on the steamer. The fare will be \$1 00 for the return ticket.

The Windsor and Annapolis and Western Counties Railway will grant reduced fare to persons buying first-class tickets one way.

A special trip from Eastport to Deer Island will be made on Thursday, Friday and Saturday.

BRO. NORTHCUTT's meeting in St. John is being largely attended—the church being crowded at every meeting. Seventeen persons added to date.

BRO. E. C. ROWLINSON preached for the Halifax church last Lord's day. Our brethren speak of him in the highest terms.

BRETHREN Capp and Pinkerton, of Springfield, Mo., are expected to be at the annual.

OUR financial manager, Bro. J. E. Edwards, will be at the annual. All matters connected with THE CHRISTIAN will be attended to by him.

BRO. S. W. LEONARD, of Deer Island, leaves for the College of the Bible, Lexington, Kentucky, early next month.

The brethren throughout the provinces will be glad to learn that the church in Halifax is going forward. So far the struggle has been a hard one, and it still continues; but enough has been done to give good ground for encouragement. The church is making heroic efforts to reach the point where they will be self-sustaining. Probably no church in the provinces has done more in the past twelve months in the line of self-support, when ability is considered, than this church has done. No one can have a true appreciation of their labors and zeal who has not spent at least a few days with them; and the longer he remains the more surprised he will be. The church is now approaching the crisis in its history. The next year or two will decide whether, in the near future, the church is to become self-sustaining and be in a position to impress Halifax with the importance of the simple gospel of Christ as it should be impressed. To fail at the present point is to fail for ten years, if not for twenty. What Halifax needs now, and must have if success is going to be reached soon, is a good, earnest preacher. Until such an one is located there the church will have to labor under great disadvantages. It is much to be hoped that some plan may be found which will result in placing a man permanently in Halifax. The churches can assist Halifax if they will, and if they will, in a generous measure, we may confidently count upon success.

The first few days of August saw the streets of Halifax well crowded with delegates from the societies of Christian Endeavor, in the three provinces, to the Maritime Convention. Between four and five hundred in all were present.

Halifax still wore her summer attire, but it was beginning to fade. Even as it faded, it was beautiful. The visitors were delighted. There was not much time for sight-seeing, however. The meetings opened at seven in the morning with a prayer

and praise service, and it was usually after ten at night before the fourth daily session was ended. The reports show that Nova Scotia is far in advance as to the number of societies. New Brunswick follows a long way in the rear. Then comes P. E. Island with a still smaller number. The most of the societies are in Presbyterian churches. The Disciples have only three—two in N. S. and one in N. B. The most prominent man in attendance was Dr. Clark, the founder of the society. He is a comparatively young man—apparently on the sunny side of fifty—and one of the most sweet-spirited of men. He gives God all the glory. A month before, he returned to Canada—his native place—from a tour around the world. He gave a graphic description of his journey through New Zealand, Australia, China, Japan, India, Turkey, etc. There were many men of provincial prominence on the programme. Our own Bro. Northcutt was selected to speak on The Relation of the Society to the Pastor. His address was a fine one. It did the whole Convention good. To the Halifax church his presence in the meeting was, and will be, worth a great deal. If our preachers refuse to take part in such gatherings as this, we need not complain if we are misunderstood and misrepresented. If our plea cannot stand in the presence of the views of all the denominations, and outline them all, there is something wrong.

This year we go to Lord's Cove, Deer Island; and while it is a little remote for some of our brethren, its attractiveness should

Our Annual church there is strong and influential and well able to do a good work

in the Lord's name. They have a meeting-house which is a credit to them, and we are assured that they will welcome their brethren and sisters to their hearts and homes. It is very desirable that there should be a large attendance at this meeting. An earnest, prayerful effort should be put forth to make it tell for the spread of the truth more than any other meeting has done. We should all want to go forward. To go backward in the work would be a sin. These annual gatherings are just what we make them. They may come and go, and, like a vessel on the ocean, leave no trace behind. Or they may come like the sunshine and rain in the springtime and bring new life and beauty, and passing away leave the fruits of consecrated purpose and increased brotherly love. The church with which the meeting is held is benefitted. The incoming of so many of God's children must mean the incoming of great blessings, for a true child of God will carry blessedness wherever he goes. It will encourage the church. Often when we are toiling alone we are apt to get discouraged if everything does not go just as we could wish. The approach of cheerful hearts will drive away that feeling and move us to renewed exertion. Those who attend the meetings are benefitted. There can be a desirable exchange of thought in reference to the carrying on of the Master's work. New plans may be learned of. Fresh zeal may be kindled. The churches may be bound closer together in sympathy and in work, as they understand each other better. All the churches should be benefitted. When the brethren and sisters who attend such meetings return home, they ought to be able to carry with them a torch of enthusiasm with which to unkindle a brighter flame of earnestness in their home congregations. The destitute

places should be benefitted. Their needs will be seen, and then surely some efforts will be put forth to help them for the present, that in the future they may be able to help others. The advantages resulting from a good meeting are many. Let this one be made a success.

Our colleges are every year sending out large classes of graduates, who, with trained minds and purified hearts, intend giving themselves to the ministry of the word.

**More Preachers.** The majority of them—nearly all in fact—belong to the United States; and this is to be expected, for it is there that we have to look to see the great body of the membership of the church of Christ. It is doubtful, however, if, in proportion to membership, the churches in the United States have given to the work as many preachers as P. E. Island has given. If the Island churches are not increasing rapidly, they at least have this consolation that they have sent forth men to build up the cause of Christ in other parts, and that these brethren are meeting, under God's blessing, with some measure of success. From Bro. McLean, the secretary of the F. C. M. S., to the humble writer of these notes, all are trying to do something to spread the knowledge of the truth. Bro. Fred. Norton, who took first honors this past year in the arts course in Kentucky University, goes in September to the College of the Bible and completes its course. Churches in the south have their eyes upon him already. We hope some provincial church will be able to induce him to return to labor here. Bro. S. Campbell, who spent last year in Bethany College, will attend the College of the Bible during the present. While Bethany is good, many people, including the writer, think that the College in Lexington, Ky., is better. These two brethren belong to the Montague church—the same church that gave that excellent preacher and pastor, Bro. McNeill, to the church in Ruskville, Ind. From the church in New Glasgow—the home church of Bro. Stevenson, who is preaching so successfully in Syracuse, N. Y.—two brethren, Bro. Nelson Stevenson and Bro. J. Smith, purpose going to college in Lexington. Bro. Ernest Crawford, of Tryon—the worthy wearer of an honored name—goes with them; and so does Bro. Alex. Simpson, of the Summerside church. What is this? Five young men from P. E. Island this year sitting at the feet of Graham, McGarvey, Grubbs, Loos, and others. What does it mean? That they shall there have an opportunity to drink deeply from the wells of divine truth; that they will have such a chance as they never had before of feeling the pulse of this great brotherhood; that they will catch the spirit of onwardness that is now moving our people to noble endeavors, as they have never caught it in the past; that they will come out from college with a higher faith in God and His word, a deeper consecration of purpose, and a strengthened conviction that Christ and He alone is the hope of the world.

### Selected.

#### TRUTH.

"Truth, my friends, holy truth, stands upon the rock of ages. It lifts its head above the clouds, above the stars. It communes with God. It holds sweet converse with the hierarchs around the throne of the Eternal King; with those elders, sons of light, and with the spirits of the mighty dead. It is the bright effluence of the bright essence of the uncreated mind. God spoke and truth was born. Its days are the years of God. Embodied in the Word of God, it came down from heaven and became incarnate. It is therefore immortal and cannot be killed. It will survive all its foes, and stand erect when every idol falls. No

one knows its gigantic strength. It has often been cast down, but never destroyed. For ages past it has been gathering strength for a mightier conflict than time records. It needs no fleshly wisdom, nor worldly policy, to give it power or gain it victory. It is itself redeeming, soul-redeeming, and disenthraling. It has passed through fire and flood and tempest, and is as fresh, as fair, as beautiful, as puissant, as ever. I feel myself peculiarly happy in being permitted, in being honored, to stand up for it, when most insulted and disparaged by its professed friends. He that defends it feels the strength of mountains as though girded with the everlasting hills. It gives him more than mortal strength, and enlarges his benevolence, wide as humanity itself."—A. Campbell.

### THE CHURCH, GOD'S FARM.

Paul wrote to the "church at Corinth:" "Ye are God's husbandry" (1 Cor. iii. 9). The word translated husbandry, means cultivated land, fields, or a farm. The Church, under this figure, is the soil cultivated by the Lord. In this work, he has laborers joined with him in the tilling or cultivation; hence Paul uses the figure, saying, "For we are laborers together with God. Ye are God's husbandry." He uses this term to show that everything depends upon a proper co-operation with God. "I planted, Apollos watered, but God caused it to grow. So that neither he that plants is anything, nor he that waters, but God that causes to grow. (Rotherham's translation of 1 Cor. iii. 6, 7.) The same word is translated grow, instead of increase, in 1 Peter ii. 2: "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." The Corinthians could understand the figure of planting and watering, as few now are able to do. Irrigation was carried to perfection, and Corinth, with her fountains, gardens and flowers, was the pride and wonder of all Achaia. They knew that the planting and irrigating was useless after the season for growing was past. There could be no successful planting nor irrigating without a season for growth. Therefore, the persons who had heard the word preached by Paul, and had been moved by the eloquence of Apollos, were exhorted to obey it as the word of God. As the life and power to receive and assimilate it contained in the seed, Paul taught that the gospel contained the power to save and transform the believing hearer into a fruitful plant on God's farm. (Rom. i. 16) The minister who plants the word of God in good and honest hearts need have no fear as to the result. He need waste no time in trying to explain how the word of God grows. God causes it to grow, and as he has not revealed the way he produces the growth, it is useless for men to speculate about it. Jesus said: "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow ripe, he knoweth not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear." (Mark iv. 26-28). Combine the thought of this parable with Paul's illustration, and the work of the church is plainly seen. The work is, evidently, to see that the word of God is thoroughly taught, that each member is able to understand what he must do, in order that he may bring forth fruit of himself; for he must not only be a hearer, but he must also be a doer of the implanted word. (James i. 18-24) The church at Jerusalem was some time growing into the knowledge that God intended that the Gentiles were to be of the same body with them, and that all were to be saved on the same conditions; but when Peter explained the matter (Acts xi. 1-18), they said: "Then hath God also to the Gentiles granted repentance unto life." The power of God is the Gospel (Rom. i. 16); that is, it is God's power

to save the men and women who believe it. By it they learn the goodness of God which leads them to repentance—in it they find the mercy of God that enables them to put their trust in Him, and through this divine power, God conveys to them all things that pertain to life and godliness, giving them exceeding great and precious promises in order that they may become partakers of the divine nature. (2 Peter i. 1-8). Through the knowledge of God, and of Jesus our Lord, comes grace and peace. The Christian begins with faith, and adds courage, knowledge, self-control, patience, godliness, brotherly kindness and love. These things make him fruitful in the knowledge of our Lord Jesus Christ. The church of Jesus Christ is a school in which there is no vacation, and where death only ends the term. To educate is the great work of the church, but the education is to enable each member to watch over, take care of, guard, to have an eye upon, give heed to, watch narrowly, to observe and keep all things whatsoever the Saviour commanded his apostles to observe and do. This enlarges our view of the work on the farm God has put under cultivation. In order to understand it, we must consider the work and worker in detail.—Geo. P. Stude in *Christian Leader*.

### NOT CHANGED, BUT GLORIFIED.

Not changed, but glorified! Oh, beautiful language

For those who weep,  
Mourning the loss of some dear face departed,  
Fallen asleep,  
Hushed into silence, never more to comfort  
The hearts of men,  
Gone, like the sunshine of another country,  
Beyond our ken.

Oh, dearest, we saw thy white soul shining  
Behind the face,  
Bright with the beauty and celestial glory  
Of an immortal grace.  
What wonder that we stumber, faint and weeping,  
And sick with fears,  
Since thou hast left us—all alone with sorrows,  
And blind with tears.

Can it be possible no words shall welcome  
Our coming feet?  
How will it look, the face that we have cherished,  
When next we meet?  
Will it be changed so glorified and saintly,  
That we shall know it not?  
Will there be nothing that will say, "I love thee,  
And I have not forgot?"

Oh, faithless heart, the same loved face transfigured  
Shall we meet thee there,  
Less sad, less wistful, in immortal beauty  
Divinely fair,  
The mortal vale washed pure with many weepings,  
Is rent away,  
And the great soul that sat within its prison  
Hath found the day.

In the clear morning of that other country,  
In Paradise,  
With the same face that we have loved and cherished

She shall arise!  
Let us be patient, we who mourn, with weeping,  
Some vanquished face,  
The Lord has taken, but to add more beauty  
And a diviner grace.  
And we shall find once more beyond earth's sorrows,

Beyond these skies,  
In the fair city of the "sure foundations,"  
Those heavenly eyes,  
With the same welcome shining through their sweetness,

That met us here;  
Eyes from whose beauty God has banished weeping  
And wiped away the tear.

Think of us, dearest one, while o'er life's waters  
We seek the land,  
Missing thy voice, thy touch, and the true helping  
Of thy pure hand,  
Till, through the storm and tempest, safely anchored

Just on the other side,  
We find thy dear face looking through death's shadows,  
Not changed, but glorified.

—Ch. Evangelist.

*THY WILL BE DONE.*

We see not, know not; all our way  
Is night—with Thee alone is day;  
From out the torrent's troubled drift,  
Above the storm our prayers we lift,  
Thy will be done!

The flesh may fail, the heart may faint,  
But who are we to make complaint,  
Or dare to plead, in times like these,  
The weakness of our love of ease?  
Thy will be done!

We take with solemn thankfulness  
Our burdens up, nor ask it less,  
And count it joy that even we  
May suffer, serve, or wait for thee,  
Whose will be done!

Though dim as yet in tint and line,  
We trace thy picture's wise design,  
And thank Thee that our age supplies  
Its dark relief of sacrifice,  
Thy will be done!

If, for the age to come, this hour  
Of trial hath vicarious power,  
And, blest, by Thee, our present pain  
Be liberty's eternal gain,  
Thy will be done!

Strike, thou the Master, we thy keys,  
The anthem of the destinies!  
The minor of thy lofty strain,  
Our hearts shall breath the old refrain,  
Thy will be done!  
—John G. Whittier.

*THE BLESSING OF PRAYER.*

Prayer does not directly take away a trial or its pain, any more than a sense of duty directly takes away the danger of infection, but it preserves the strength of the whole spiritual fibre, so that the trial does not pass into temptation to sin. A sorrow comes upon you. Omit prayer and you fall out of God's testing into the devil's temptation; you get angry, hard of heart, reckless. But meet that dreadful hour with prayer, cast your care on God, claim him as your father, though he seems cruel—and the degrading, paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall but works in you the peaceable fruits of righteousness. You pass from bitterness into the courage of endurance, and from endurance into battle, and from battle into victory, till at last the trial dignifies and blesses your life. The answer to prayer is slow: the force of prayer is emulative. Not till life is over is the whole answer given, the whole strength it has brought understood.—*Stopford Brooke.*

*THREE DELUSIONS.*

A friend with whom I was conversing in one of our inquiry-meetings, lately said to me, "I know that I ought to become a Christian: I fully intend to become one. But O how I wish it was over with!" I said to her, "My friend, suppose you came into a dining-room very hungry, and when you were invited to sit down to a loaded table, you should say, 'I feel half-starved, but I wish I was well through with this business of eating this dinner.' The Lord Jesus has spread for you the amplest provisions of his grace, and says, 'Come, all things are now ready.'"

Another delusion which locks thousands in a perilous slumber, is that they will yet have abundant chances to secure heaven. "I need be in no hurry; time enough yet." This is the will-o'-the-wisp which is leading multitudes on farther and deeper into the morass of impenitence. Not only in this world will be chances for repentance and scouring heaven, but even beyond the grave God's mercy will give them another opportunity. This

delusion is in the air to a degree never known before. The mighty bell which God rings over our heads sounds out the signal "Now" is the day of salvation; but against God's imperative "Now" thousands close their ears and allow the devil to whisper into them his delusive "To-morrow."

Another delusion is, "I am trying to do the best I can," and these very words come from those who refuse to do anything for Christ, or let him do anything for them. Still another pretext is, "I do not feel, and how can I be saved without feeling?" If by this word "feel" he means thinking, he is right, for thought is indispensable; but if he means acute distress, he is denying Christ point blank, for the Saviour never said that feeling is the essential thing. To accept and obey Christ is vital, but these are acts of the conscience and the will, and not matters of emotion.—*Dr. T. L. Cuyler.*

*A SET OF RESOLUTIONS.*

The following resolutions may be accepted as applying to individuals or churches, as the reader may deem expedient:

1. *Resolved*, That we will read the Bible only on Sunday, as it is not convenient to read it during the days of the week.
2. *Resolved*, That we will attend church whenever we get a pastor who is the smartest man in town, and can "draw" the largest crowd.
3. *Resolved*, That we will never attend a prayer-meeting on rainy evenings, nor when the weather is such that there seems to be danger of catching cold.
4. *Resolved*, That we will not subscribe for our pastor's support, unless he preach according to our views of the Bible, and abstain from anything like personal applications.
5. *Resolved*, That, if the pastor suits us the year through, we will agree to pay our subscriptions quarterly, in advance, with the understanding that we are at liberty to change our minds and not do so.
6. *Resolved*, That we will never say an encouraging word to our pastor about his work or his sermons, for fear that it would make him conceited and self-important, and tempt him to produce better sermons than he is giving us.
7. *Resolved*, That we cannot afford to give anything to the support of either Home or Foreign Missions, nor a cent to any benevolent institution, because we need our money to purchase as fine a piano for our daughter as our neighbour has.
8. *Resolved*, That we will not subscribe for a good religious paper of our own denomination, because we do not care to know what our churches are doing for the glory of the Master, and what are the needs of the great field of missionary enterprise, and the consequent demands upon the prayers and means of the members of our churches.—*The Examiner.*

*YOUR LEADER.*

As surely as that he breathes, every young man is choosing a guide. It has been truly said that the most of us live by faith in powerful men. In war, in literature, in politics, in trade, this is true. And even when one denies that his eye is fixed on any human example and leader, it is true that his mind is turned towards ideas and principles that inevitably become incarnate in men. Whoever stands conspicuously for those ideas and principles becomes the guide and leader of the multitudes that hold them.

Whom will you choose for a leader, young man? What ideals will you adopt and follow? You cannot avoid choosing. You cannot think without perceiving. You cannot will without choosing. You cannot live without following. In view of this necessity of our nature, seek to understand what Christianity means. It means that since we

need a teacher, One is given us, "wiser than all the sons of men." It means that since we need a guide, One is given us who knows the safe path through the tangled wilderness of this world. It means that since we need a leader, One is given us who, according to the testimony of one of the greatest military geniuses in history, (Napoleon Bonaparte) can inspire his followers with a deeper and finer enthusiasm than could any one else who ever wore the human form.

Let us glory in Christ our leader and Saviour. It is related that in one of the Napoleonic battles a corps of British troops were sorely pressed and began to waver. Just then the Duke of Wellington rode in among them with his calm face and steady bearing. One of the veterans raised the cry, "Here comes the Duke, God bless him! The sight of him is worth a whole brigade." And what a shout went down the heaving lines! Thus let the Christian take joy and receive strength from the assured presence of his risen Lord and Redeemer. He is "mighty to save."—*Morning Star.*

*CONVERTS ON MIDWAY.*

Not all of Chicago's visitors on the Midway Plaisance will go back to their own countries in the hitherto in which so many of them came here. Prof. W. F. Black of the Central Church of Christ, Indiana avenue and Thirty-seventh street, has converted and baptized one of the Royal Commissioners of Japan, another who is connected with the commission, and has a round dozen Japanese, Syrians, and Turks in what he calls "the church's porch."

S. Minano, a Commissioner from Satsumabori, Nishiku, Osaka, was baptized and received into the Christian Church Sunday evening, having followed in the footsteps of I. Yoshikawa, Royal Commissioner from Sarugakuehio, Kanda, Tokio, who was baptized a few days before. Both these men are said to be high officials in Japan. Mr. Yoshikawa has been a teacher in the government schools, and is a court interpreter. The Japanese Government sent nearly 400 men to the Fair. The Rev. Mr. Black says he expects many more will embrace Christianity now that their leaders have done so.

"I consider the Japanese by far the cleverest of the Orientals," said Mr. Black. "In many things they are the equals, if not the superiors of Europeans. Both these men are highly educated, and trained thinkers. This was perhaps a help, as the highest class of Japanese are atheists. Consequently I had no other creed to combat. Both these men appear to have sought long and earnestly for a religion in which they could trust. Mr. Yoshikawa has travelled much, and has spent three years in Europe. It was not until he came to America that he gave much thought to our belief he tells me. On coming here, however, he saw our civilization; he saw to what we had attained, and that though the youngest, we were the foremost of the nations. With the mind of a thinker, he asked himself why it was so. He found cause and effect in the fact that this is a Christian country. Now, he and Mr. Minano are working earnestly among their people here. They are leaders both in thought, and I hope that these two believers may leaven the whole mass.

"Yes, I sought these men out. I am in the Fair grounds a great deal, and it was there I met them. Their scholarship and their shrewd knowledge of things impressed me, and I invited them to visit my church. They came again and again. They then brought their friends and their friends brought others. I suppose the news spread along Midway, and the Turks began to come. Then the Syrians followed until Sunday the church has begun to look quite Oriental. The Mohammedans are by far the hardest people to shake. But Don Haguen and Shish Manian are well nigh persuaded. Nearly a score of others are in the porch of the church, and I am hoping for a wholesale conversion on Midway Plaisance.—*Chicago Tribune.*

## The Christian.

ST. JOHN, N. B., - - SEPTEMBER, 1893

## EDITORIAL.

## CHRISTIAN LIBERALITY.

Every man according as he purposeth in his heart so let him give, not grudgingly or of necessity, for God loveth a cheerful giver. II. Cor. ix. 7.

This was written at the time the apostle and his brethren were earnestly laboring to raise money to relieve Christian Jews then suffering in the famine which prevailed in Judea. It was hard for these Jews to understand that the Gentiles could by faith be admitted into the family of God, and their prejudice against the apostle who preached the gospel to them rose so high that it was doubtful if they would even accept of the offerings he carried from the Gentile churches to Jerusalem. (See Rom. xv. 31). Painful as must have been his feelings to be so regarded by his brethren both in the flesh and in the Lord, his love for them abated not, and he left no stone unturned to relieve them in their sufferings. What he taught to others, he practiced himself, "not to be overcome of evil, but to overcome evil with good," and he was as famous for "labors more abundant" as "for stripes above measure." When pleading with his brethren for the relief of others, he seemed in his happiest mood. With him the gospel, both in salvation and service, was expressed in two words—*giving* and *receiving*. Even the happiness of receiving cannot reach the blessedness of giving. "It is more blessed to give than to receive," and Paul was a happy man when successfully laboring between two parties to increase the blessedness of both. What happiness could we enjoy on earth or in heaven if we were not permitted to make others happy?

The words before us describe the law of Christian giving. This law speaks only to the person who gives. To the man who gives nothing, nothing is said. It tells the giver how to give. Being a law of liberty and a law of love he is to purpose in his own heart, and not another for him, how much or how little to give. Every man is to consider well the claims and what God requires of him and to do it. The giver himself judges, purposes and gives. But he is not to give grudgingly or of necessity, for then he cuts himself off from the love God bears to the cheerful giver.

If the man who has but a dollar hears the cry of the starving man and purposes in his heart to give half or even all of that dollar, let him give. If another who owns hundreds of dollars worth purposes in his heart to give one, or two, or ten dollars, so let him give to the needy. If another who counts his dollars by the thousand purposes to give only fifty, or even twenty cents to the needy, so let him give. The matter is between himself and God, who allows him to act freely, but makes no allowance for him who gives grudgingly or of necessity.

Where else can such a law be found for raising money where money is needed? Every one is to consider and judge and give as he decides in his own heart, and to do it, because he wants to give and would not be satisfied to withhold. God delights to exercise loving kindness, and loves the man who resembles Himself in giving.

In this chapter the apostle expatiates with glowing fervor upon the rich fruits of Christian liberality, its abundant blessings both to giver and receiver. "Being enriched in everything to all bountifulness which causeth through us thanksgiving to God. For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and

unto all men. And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift."

No Christian can afford to lose the happiness of denying self for His sake, who gave up everything and then gave Himself for us. The precious ointment which Mary poured upon the head of Jesus was deemed by some of His disciples a great waste. Neither He nor the poor nor any one were fed or clothed by it. But how could she afford to lose this opportunity of expressing her love for the dear one so soon to leave them. So precious was that gift in the sight of Jesus that He declared it should be told as her memorial wherever His gospel would be preached throughout the world.

The poor are more blessed in their gifts than the rich, and in the case of the poor widow who cast her two mites into the offerings of God, Jesus has taught us that none are too poor to possess that blessing, and no gift, when it is the gift of love, is too small to meet His approval. "It is accepted according to that a man hath and not according to that he hath not."

The readers of THE CHRISTIAN have many calls for Christian liberality. Some may regard this as unfortunate. We do not so consider it, but rather regard it as a means of happiness to ourselves and others as well as of good to all. If we are determined to obey God in this way He will make all grace abound and enable us to accomplish this service. The more we aid one good work the happier will we be to assist another. We are more than pleased of late to witness the interest taken in our Japan mission. The labors of our own young missionary, Miss Rioch, are inspiring. Even while learning their language, God is giving her souls in Japan; and our brethren and sisters in these provinces are stirring up each other in efforts to sustain our young sister and others in leading the heathen to Jesus. Our readers are affectionately asked to aid in this work. Don't put this paper away thoughtlessly, but think the matter over and purpose in your heart what you will give and give accordingly. This is the time to lay up treasure in heaven. It is not merely to feed the hungry and clothe the naked you are asked, but to sound out the glad tidings of great joy to those whom God intended to hear. Others have sent the glad tidings to us when we never would have gone after the gospel. Why should we not send it to those who never will go after it? They will perish in darkness as we would have perished were it not for others. "Every man according as he purposeth in his heart so let him give, etc., etc."

That man may last, but never lives,  
Who much receives but nothing gives,  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank.

## Original Contributions.

## CONSCIENCE.

Conscience is a rule of action, but more a rule of right. We decide to act according to our standard of right, but our standard may be wrong, through defect of knowledge. We can educate our conscience by increasing our knowledge. He who refuses to investigate truth, will be led astray by his conscience. We can be as conscientious in doing wrong, as in doing right. We make a great mistake, to suppose because we are conscientious that therefore we must be right. The wheat in our conscience can never atone for the chaff in our actions.

Paul persecuted the disciples in all good conscience; and this very opposition to the children of God and the work of God constituted him one of the worst of sinners according to his own admission. It was the action that hurt Paul, although he was honest in believing he was doing God's

service. Our honesty or sincerity will never affect the action. A good act will always have a good effect. An evil action will have an evil effect—as effect must always follow cause. Our feelings or motives can never change the nature of the action. Poison will always poison, whether we believe it or not. We may act in all good conscience in our opposition to what we think is wrong, and at the same time opposing God and the truth, and bring sorrow and condemnation upon us. The Bible must be our rule of right. It is our chart. Our conscience may be the magnetic needle, but without the chart the needle is useless.

A friend said to the writer, when referring to a certain work, "I admit it is a good work, but I don't believe the principle is right." The reply was, then you believe a wrong principle can produce good results. He was conscientious in opposing a good work, because he believed it involved a wrong principle. This was a peculiar kind of a conscience. Before I could oppose a good work from conscientious convictions, I would look into the subject very closely to see if my conscience was not wrong. We are not only to do what we think is right, but we must do our best to think right. It is evident when we oppose a good work because we think it wrong, that we are thinking wrong.

Another strange feature of this peculiar conscience, is that we can be conscientious in violating the word of God, "To speak evil of no man," is a plain commandment of the Bible. Our conscience will permit us to say all manner of evil against a good work, and against those who are interested in the work because we think it wrong. This is using one of Satan's weapons to build up the cause of God. This is one of the delusions of a perverted conscience. Strangely as it may seem, it is nevertheless true, that conscience will lead us to speak and work against the cause of Christ until its peace and prosperity is changed to discord and adversity. An elder of a certain church was once asked how the church was getting along, "Well," he said, "we had four hundred members, then we had a division, and there were only two hundred left; then we had a disruption, and there were only ten of us left; then we had a heresy trial, and now there is only me and my brother Duncan left, and I have great doots of Duncan's orthodoxy."

All this, presumably, from conscientious convictions. H. M.

## Selected.

## THE SIGNIFICATION OF CHRISTIAN BAPTISM.

The element of baptism is water; its action is immersion; its subject is one who believes the gospel of Christ and repents of his sins; its design, together with faith and repentance, is the remission of sins. Christian baptism is the immersion in water, into the name of the Father, and of the Son, and of the Holy Spirit, of the sinner who believes the gospel of Christ and repents. And in this Scriptural position of the ordinance, baptism is for the remission of sins. It is not correct, however, to say baptism, *by itself*, is for the remission of sins. Faith, and repentance also, is for the remission. But it is not true that *faith alone* or *repentance alone*, or *baptism alone*, is for the remission of sins. The full and correct expression of the Scripture teaching is this: *The gospel requirements, faith, repentance and baptism, taken together, are for the remission of sins.*

That baptism, in the Scriptures, is thus associated with faith and repentance in the law of remission of sins is indisputable. That it should be so associated is questioned and even denied by myriads of professing Christians, who are inclined to walk by sight more than by faith. This suggests

the inquiry, "What is the true import of baptism?" By "import" I do not mean the English translation of the Greek word, but the true significance of this divine ordinance?

Religious people stumble and err concerning the design of baptism because they fail to understand its profound import. So many look upon baptism as an "outward form," "a mere ceremony," a meaningless rite, and have failed to perceive its important spiritual meaning, that it is difficult for them to understand that the ordinance of baptism is any thing more than a form. But God never ordained a mere form, or meaningless ceremony. By changing immersion to sprinkling, and substituting infant baptism for believers' baptism, men have changed the ordinance and rendered it wholly meaningless and worthless. But it is not thus with baptism as it was instituted by Christ, the divine Head of the Church. All God's ordinances are significant; they embody and symbolize spiritual truths; they are both expressive and impressive; they contain in symbol object lessons for all to learn who attentively observe their administration. Illustrations of this are found in the Jewish sacrifices and feasts. This is strikingly true also of the ordinance of baptism. It is difficult to find anywhere a ceremony so expressive, impressive and significant as this ordinance. What, then, is the significance of this ordinance as it respects the sinner?

We are "baptized into the name of the Father and of the Son and of the Holy Spirit." By this we understand that our state, or relations, are changed, that baptism brings us into new relations to divine trinity. We are brought into relation to God as our Father, and we become his children; to Jesus Christ as our Lord and Saviour, and we become his redeemed disciples and subjects; to the Holy Spirit as our indwelling comforter, and we are "strengthened with power through his Spirit in the inward man." But this view of the significance of baptism, while it is entirely correct, looks at the divine side of the ordinance. What is the significance of the ordinance on the human side? What is it that the sinner does in baptism that entitles him to enter into these holy and divine relations?

In order to see clearly the import of baptism on the part of the sinner, we will compare some parallel passages of Scripture. Take first, Acts ii. 33, and Acts iii. 19

"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and you shall receive the gift of the Holy Spirit."

"Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord."

The expression "turn again," is given more fully in Acts xxvi. 20. Paul declared to the Jews and Gentiles "that they should repent and turn to God." Now, carefully comparing these two passages, we have the following:

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| ACTS II. 33.                                       | ACTS III. 19.                                  |
| 1. Spoken to believers.                            | 1. Spoken to believers.                        |
| 2. Commanded to repent.                            | 2. Commanded to repent.                        |
| 3. Commanded to be baptized in the name of Christ. | 3. Commanded to turn again, i. e. turn to God. |
| 4. For the remission of sins.                      | 4. For the blotting out of sins.               |
| 5. Gift of the Holy Spirit promised.               | 5. Seasons of refreshing promised.             |

In the comparison of items, Nos. 1 and 2 are the same in both passages; Nos. 4 and 5 are exactly equivalent in meaning; it follows, therefore that item No. 3 is the same in both, i. e. that turning to God is the same as being baptized in the name of Jesus Christ.

For further proof and illustration take Acts xi. 21, and xviii. 8: "And a great number believed, and turned unto the Lord." "And many of the

Corinthians hearing, believed and were baptized."

These two passages express the same result of preaching the gospel. In one case, the people of Antioch, hearing the gospel, believed and turned unto the Lord; in the other, the Corinthians, hearing, believed, and were baptized; in both cases, the people did exactly the same thing, i. e., to be baptized is to turn to the Lord. In other words, baptism in the name of Jesus Christ is, on the sinner's part, a turning to God.

Let it be observed that in Acts xi. 21, turning to the Lord follows faith; in Acts iii. 19 and xxvi. 20, turning to God follows repentance. In faith, the sinner turns to God in heart, or in his affections and will; in baptism, the sinner turns to God in life, in obedience to the ordinance of God. In the plan of salvation revealed in the gospel of Christ, baptism is the turning of the life to God from a life of sin to a life of holiness; it is a separation from the world of wickedness, and an entrance into the world of righteousness; it is a transition, a passing from death into life, a deliverance out of the power of darkness, and a translation into the kingdom of Christ; it is thus the entrance into new relations and a new life because it is on the part of the sinner the solemn turning of his life to God. This is the spiritual import of the ordinance of baptism, and it is because of this that it is one of the conditions of remission of sins, and is said to save us.

We can now see that baptism is not a mere form or a meaningless ceremony, but on the contrary it is an ordinance that embodies a profound spiritual meaning; it involves the obedience of the heart, and is the turning act in one's life. Hence baptism, in the true significance of the ordinance, is essential to salvation, the same as faith and repentance. In order to salvation the sinner must turn to God in mind, in heart, in will, and in life; he turns to God in mind when he believes the gospel; he turns to God in heart and will when he repents; he turns to God in life when he is baptized. And we are not authorized to assert that the sinner is saved until he turns to God in life.

Now keeping in mind the spiritual significance of baptism, we can answer more accurately the question concerning unimmersed believers, that is, those who intend to be baptized, but through mistaken views of the ordinance, have not been baptized. Paul says in his letter to the Romans: "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God." (Rom. ii. 28, 29).

In this passage, the apostle expresses an important principle which he applies to the Jews and circumcision. Let us apply the same principle to Christians and baptism. Making the necessary changes in terms, the principle will be expressed as follows: "For he is not a Christian who is one outwardly; neither is that baptism which is outward in the cleansing of the body; but he is a Christian who is one inwardly; and baptism is that of the heart, in the spirit, not in the letter; whose praise is not of men but of God."

Now Paul does not say that circumcision is non-essential, but he shows that the outward observance is worthless unless the inward spiritual significance of the rite is found in connection with it; this is the vital essential idea in the rite. In the same way, Paul's language does not authorize us to say that baptism is non-essential, or that the outward form is unimportant; but it teaches that the true spiritual import of the ordinance must be present, that this is the vital and essential idea, and that without this baptism is worthless. It is not Christian baptism unless it expresses the turning to God in life of the person baptized. It is this spiritual significance of baptism that is essential to remis-

sion of sins; it is a necessary condition of salvation as much as faith and repentance. Without it baptism is not the baptism which, preceded by faith and repentance, is declared by Peter to be "for the remission of sins."

On the other hand, this spiritual significance of baptism may exist without the outward form, on account of erroneous views of the ordinance. Just as one may be outwardly baptized without a sincere turning of his life to God, so one may truly turn in life to God without being outwardly baptized through mistaken views of baptism. As no one can be saved unless he really turns in life to God, so, on the other hand, no one will be lost who does truly turn to God in his life. That in baptism which is essential is not its outward form, but its spiritual meaning. Where the true import of baptism exists, a person will be saved, even if the outward form be wanting; where its true import is wanting, the person will not be saved, even if the form be Scripturally correct. That is not baptism which is outward in the washing of the body, but baptism is of the heart, in the spirit, in the turning of the life to God.

Now this real import of baptism, the turning of the sinner to God in life, is to be expressed by his obedience to this divine ordinance. It is important, therefore, that the people be taught what this ordinance is, and also what it signifies. We should not abate one particle of our teaching as to baptism. We should maintain as strongly as ever that the action is immersion, and that sprinkling and pouring are not baptism, but substitutes for it that the subject is one who believes and repents, and that no one else can be Scripturally baptized; that the element is water; that nothing but baptism in water was ever commanded, or can be obeyed; that baptism, preceded by faith and repentance is for the remission of sins. Whatever the Scriptures teach concerning baptism, should be faithfully taught without omission or compromise. But with all this there should be more explicit and emphatic teaching as to the real significance of the order, in order that those who are baptized may intelligently and sincerely turn to God. We should not insist less upon the outward form, but more upon its spiritual import.

It may be said that if persons are saved who are not outwardly baptized, we ought to receive them into the church. I answer, no; and I answer thus for the reason that we are not competent to decide upon such cases. "Their praise is not of men but of God." God is omniscient, and looks upon the heart; he knows all these cases, and will judge righteously concerning them. But men cannot do this. They cannot know the hearts of men so as to judge correctly concerning motives and intentions. It is our duty, therefore, to preach faithfully the word of the Lord, and then those who have been mistaken in regard to baptism, if they have truly turned to God in heart and life, will manifest that fact by being baptized when they learn the way of the Lord more accurately. The commands of God must be maintained without alteration or compromise. "If any man speak, let him speak as the oracles of God."

The significance of Christian baptism, then, is, on the human side, a turning of the sinner's life to God; on the divine side, an entering into union with the Father, Son and Holy Spirit. Thus in baptism the sinner meets God and enters into covenant with him. He then enjoys salvation from sin and peace with God through the Lord Jesus Christ; and rejoices in hope of the glory of God.—*M. P. Hayden in Ch. Standard.*

The *Missionary Herald* says: "Instruction in the matter of Christian giving is greatly needed in many of our congregations. Not that regular contributions are neglected or that special appeals are not often made. The requests for generous offerings may be reiterated, but there is too little careful and systematic instruction in regard to the principles which should actuate Christians in this matter. There is no grace that needs for its culture more careful and persistent instruction than this grace of giving. It is not enough to depend upon touching appeals. Christians should be led to give, not because of some spirited address or by some pitiable tale of need. The whole subject should be placed on broader and higher grounds. Christians should give from principle and by system. Questions as to why, and when, and how offerings should be made for Christ, should be often discussed from the pulpit, and this not merely when a collection is to be taken, but as a part of the Christian training which every pastor should seek to impart to his people."

### THE POWER OF CHRIST.

Could not Christ have saved Lazarus from dying? Could not Christ save you or me from perplexity, or from temptation, or from doubt? Surely, those are questions which have their lower and their higher answers. He could, because the power of life and death was in him. But the power to use the power depended on other things. It depended on the necessity which lay back of all things in Jesus to do the absolutely best thing—not the second best thing, but the absolutely best of all.

If it were best for Lazarus to die, then Christ could not have caused that he should not have died. This is a sublime incapacity; to stand with the gift of life in the all powerful hands, to see the cry for life in the eager eyes, to hear it in the dumb appeal of the terrified lips, and yet to say, "No, not life, but death is best," and so be unable to give life—that is a sublime, a divine incapacity! Could not Christ have answered your prayer? No, he could not; not because the thing you asked for was not in his treasury, but because behind the question of his giving or refusing it, there lay the fundamental necessity of his nature and his love, that he should do for you only the absolutely best. The thing you asked for was not absolutely best, therefore he could not give it. Back of how many unanswered prayers lies that divine impossibility!—*Phillips Brooks.*

### A MOTHER'S RESOLUTIONS.

A loving and pious mother framed for herself the following, which may serve as a hint to other mothers:

"That the first duty of the day performed by me shall be prayer to God, especially for strength and wisdom to properly instruct, guide and govern my child.

"That I will never permit my child to wilfully disobey me, or to treat me with disrespect.

"That I will earnestly strive never to act from an impulse of passion or resentment, but will endeavor to preserve my judgment cool and my feelings calm, that I may clearly see and truly perform my duty to my child.

"That I will devote a certain portion of my time each day to self-instruction, in order to be able to properly instruct my child.

"That I will watch over my temper at all times, cultivate a habit of cheerfulness, and interest myself in the little matters of my child, that I may thereby gain his love.

"That I will devote my time especially to those pursuits which will increase the comfort and happiness of my home and forward the best interests of my child.

"That I will study the health of my child, reading on the subject; and asking the advice of those who are more experienced than myself.

"That I will not yield to discouragements from failure, but will persevere, putting faith in the promise of God to all those who earnestly and faithfully strive to do their duty."—*Christian Herald.*

### INSIDIOUS TEMPTATIONS.

One family in five, upon an average, gives a son to swell the army of drunkards whose presence is a reproach to our civilization. And yet, how unwilling are parents to believe that their boys are in danger! Of the willingness with which the tempter makes his approach to the sons of respectable households, Joseph H. James, Secretary of the Connecticut Temperance Union, says in the *Sunday School Times*:

The principal of a school in a western city noticed, as he approached a group of his pupils, that they concealed something which they had been examining. He insisted on seeing the secreted articles, and found them to be cards arranged to record by means of punching out figures, the number of drinks bought at a certain saloon, so that its proprietor could decide to which of these boy patrons belonged the premiums offered to the buyers of the drinks. The prize for the largest number was a pistol. The second prize, the "Life" of the notorious villain, "Jesse James."

With access to schools and to groups of boys, either directly or through decoys, these men constantly seek to get hold of those who will be future patrons. The higher the social position of the youth, the greater the effort to lure him into the path of the destroyer.

A class of tempters less likely to be suspected than either of these are recognized leaders in social life, and even in church life, who are yet willing to lend themselves to this ruinous work.

The principal of a school in New England, noticed something strange in the conduct of boys whom he had regarded as among his best pupils, found that they were slightly intoxicated. Upon careful investigation, it appeared that the training of these boys and others for a public exhibition, had been committed to a prominent man, supposed to be in every way qualified, but who, after they had rehearsed, had taken them to his store, and supplied them with wine. Pleased with its taste and effects, they had obtained more, and were fast forming the drink habit. To their parents, among the best citizens in the place, the teacher's report was the first intimation that these boys were not all that could be desired.

### THE SIN OF FRETTING.

There is one sin, which it seems to me, is everywhere, and by everybody, under estimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that, unless it raises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people and see how many minutes it will be before some body frets; that is makes more or less complaining statement of something or other, which most probably everyone in the room, or in the car, or the street corner, it may be knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even holy Writ says we are prone to trouble as sparks to fly upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.—*Helen Hunt.*

### SEEKING A BETTER EARTH.

Do not be afraid of missing heaven in seeking a better earth. The distinction between secular and sacred is a confusion and not a contrast; and it is only because the secular is so intensely sacred that so many eyes are blind before it. The really secular thing in life is the spirit which despises under that name what is but part of the everywhere-present work and will of God. Be sure that, down to the last and pettiest detail, all that concerns a better world is the direct concern of Christ.

Where are you to begin? Begin where you are. Make that one corner, room, house, office, as like heaven as you can. Begin! Begin with the paper on the walls, make that beautiful; with the air, keep it fresh; with the drains, make them sweet; with the furniture, see that it is honest. Abolish whatsoever worketh abomination—in food, in drink, in luxury, in books, in art; whatsoever maketh a lie—in conversation, in social intercourse, in correspondence, in domestic life. This done, you have arranged for a heaven, but you have not got it. Heaven lies within, in kindness, in humbleness, in unselfishness, in faith, in love, in service. To get these in, get Christ in. Teach all in the house about Christ—what He did and what He said, and how He lived and how He died, and how He dwells in them, and how He makes all one. Teach it not as a doctrine, but as a discovery, as your own discovery. Live your own discovery. Then pass out into the city. Do all to it that you have done at your home. Beautify it, ventilate it, drain it. Let nothing enter it that can defile the streets, the stage, the newspaper offices, the book-

sellers' counters; nothing that maketh a lie in its warehouses, its manufactures, its shops, its art galleries, its advertisements. Educate it, amuse it, church it. Christianize capital, dignify labor. Join councils and committees. Provide for the poor, the sick, and the widow. So will you serve the city.—*Prof Drummond.*

### ARE YOU DRIFTING?

Some years ago there was a vessel coming down the Niagara River which, when a few miles above the falls, took fire. It was soon found there could be no particle of hope for saving her, so the crew and passengers were taken ashore in boats, and the vessel abandoned to her fate. It was night, and the scene is said to have been grand beyond description. The banks were lined with people who waited in breathless suspense for the inevitable moment as she swept towards the awful verge. At length, with a frightful plunge and hissing sound, amid flashing fire and gloaming spray, she made the bound and disappeared in that awful flood.

How sad it is, but it is none the less true, that there are hundreds of our young men in our cities and villages just as hopelessly on fire with evil habit; and through the dark night of temptation they are floating down with the current toward a more awful plunge. But surely this is not a manly course.

There can be no glory in mere drifting—going with the current. Floating is essential weakness. A cork can do that. God against the current is strength. Surely no manly young man needs ever to be convinced that moral weakness is a disgrace, and moral strength is pride and glory. And let it not be forgotten that vacillation in regard to beginning the Christian service is as unworthy, if not more so, than any other. If you have not done so, my brother, you owe it to your manhood to begin a decided Christian life. You know it. Your reason, your heart, your conscience, all tell you so. You not only owe it to him—but you owe it to your own self to take this step, if you have not, and to do so at once.—*The Young Christian.*

### News of the Churches.

#### ST. JOHN, N. B.

Bro. Stewart returned on the 7th. He was absent five Lord's days, four of which he preached on Prince Edward Island and the fifth in Halifax, where he attended and was one of the speakers at the convention of the Young People's Society of Christian Endeavor of the Maritime Provinces. The Halifax papers said it was an eloquent address. Bro. Northcutt also delivered a good address. The brethren in Halifax say these addresses will do the church much good.

This month has been given up to our meeting, led by Bro. H. A. Northcutt, and a better leader we have never had.

From the first sermon until the present the audiences have been larger than we hoped for. On Sunday evening, the 20th, we had the largest number ever in the house—every nook and corner, and out on the stairway, was filled, besides many went away for want of room. On Monday, the 21st, in spite of one of the worst storms of wind and rain, about fifty were present. The same night at one of the largest churches only three were present.

At the present writing seventeen have confessed Christ as follows. one on the 16th, three on the 17th, five on the 18th, one on the 19th, three on the 22nd, and four on the 23rd. We are hopeful that more will take their stand with us.

Many of the leading members of other churches, including several preachers, have been in attendance; what they have heard will remove a great deal of prejudice from their minds in regard to what we teach and believe, and, we trust, will help them to a better understanding of what the Bible reveals. I know Bro. Northcutt will forgive me or tolling this, but the fact ought to be known, he

has baptized over 15,000, and from present appearances he bids fair to baptize thousands more. We think he has had such a great harvest of souls because he is humble, loving, earnest, and fully consecrated to the work. He knows how to reach the hearts of men. He is a fine singer, and sings with a spirit and understanding. You can understand every word he sings. He sings the truths of the Bible as well as preaches them. He has a happy way of relating anecdotes to illustrate his subject and to arouse his hearers, and often melts them to tears. Best of all, the word of Christ dwells in him richly. He never looks at the Bible, yet he gives you chapter and verse, and then quotes the passages as though he was reading from it. This talks with the people, they can see at once that a master-mind is giving forth its treasures of thought and learning. We say God bless Bro. Northcutt. We thank Bro. Hardin and the G. C. M. C. of the United States for sending him here. We hope this is but a foretaste of the good they will help us to accomplish in these provinces.

Bro. and Sister Emery, of Boston, have been visiting his parents this month.

Mrs. Rhodes, of Boston, is visiting her mother.

Sister H. Crawford has returned to her home in Ohio.

Sister Emery, of Charlottetown, has been with us during the past month.

Sister Lamont has taken charge of the school at Silver Falls, and Sister Lillie Fenwick has the Sandy Point Road School. They will get to our meetings often, and that means a great deal of help to the church and Sunday-school as well as to themselves.

**LORD'S COVE, N. B.**

Only two weeks until the Annual!

Sister Lamont has been with us during the past few weeks, and assisted in our prayer meetings; and we are now being favored with a visit from Sister Darst and daughter of Boston. They arrived to-night just before prayer-meeting, and I hardly need to tell you that we had the best Wednesday evening meeting we have had since I came here. On the evening of the second Lord's day in August, another made the good confession, and was this afternoon buried beneath the baptismal waters to rise therefrom to walk in the new life.

These young people are coming among us as workers, and their voices, with others who have been silent, are now to be heard in the prayer-meetings.

In our directions for those coming to the Annual, I neglected to state for the benefit of those who may wish to come later in the week, that there will be a boat from Eastport to Lord's Cove, on both Friday and Saturday afternoon.

R. E. STEVENS.

**TIVERTON, N. S.**

Our church here is in good working order. But while we have no additions to report, our preaching services are well attended, and a growing interest is steadily increasing under the earnest preaching of our Bro. DeVoe. Bro. DeVoe is a hard worker, and is considered an able preacher at home and abroad by different denominations. Our prayer is that God will spare him for many years of usefulness in his Master's service. Our Young People's Society of Christian Endeavor is in good working order. We number about twenty-two active members. This Society is a great source of strength to the church. We would be pleased to hear of all our churches, both in New Brunswick and Nova Scotia, having this Society organized. It is a great blessing to our church. We feel we cannot say enough in its favor.

Death has visited our community, and taken from us our beloved sister, Mrs. H. M. Ruggles. Sister Ruggles was a devoted Christian lady, and

much beloved by all who knew her. She had a host of friends who mourn her loss; but we feel confident what is our loss is her gain. She leaves a husband, three sons and three daughters to mourn the loss of a kind and affectionate mother. We sincerely sympathize with the bereaved family in this their hour of affliction. A. HANDSPIKER.

**Home Mission Notes.**

Bro. Carson reports from Halifax: Bro. Ford was with us the last Lord's day in June and the first in July; preached 4 sermons, received from Halifax \$10.00, from Home Mission Fund, \$10.00. Bro. H. A. Northcutt began his meeting July 12th and closed August 1st; preached 23 sermons, baptized 3, received \$20.00 from Halifax. Through the kindness of the St. John church Bro. H. W. Stewart preached twice for us on the first Lord's day in August.

Bro. S. W. Leonard sends the following report of work done at LeToto and Back Bay. July 17th, one month's labor: Preached 5 sermons, attended 16 prayer-meetings, at four of which I occupied fifteen minutes each; collected from LeToto, \$9.88; salary, \$30.00.

August 14th, one month's labor: Preached 6 sermons and attended the regular prayer-meetings; collected from LeToto, \$28.37; from Back Bay, \$5.00; salary, \$30.00.

They are expecting Bro. Wm. Murray to be with them soon.

All will be glad to know Bro. Northcutt will attend the annual.

Bro. Northcutt began his meeting in St. John on the first Lord's day in August and has preached every day but one since. So far seventeen have made the good confession.

The attendance on his preaching has been extraordinary; even on Saturday night the house was crowded. Preachers of different churches have often come to the meetings. He has preached three times at the Portland mission to a hall full; many of those hearing him there have come over to the meetings in Coburg street. No one can tell the good done by Bro. Northcutt's faithful, clear and loving presentation of the gospel. We rejoice that such a man has been sent to us by the General Christian Missionary Convention of the United States, and we hope they will continue to aid us in this way.

**RECEIPTS.**

Previously acknowledged, . . . . .	\$162 45
Halifax—	
Per E. C. Ford, . . . . .	10 00
H. A. Northcutt, . . . . .	20 00
Brooklyn, N. S.—	
Mrs. D. Minard, . . . . .	50
Westport—	
Willing Workers, . . . . .	40
Ladies' Auxiliary, . . . . .	1 00
Southville—	
Wm. Gates, . . . . .	5 00
LeToto—	
Per S. W. Leonard, . . . . .	38 25
Back Bay—	
Per S. W. Leonard, . . . . .	5 00
St. John—	
Woman's Aid, . . . . .	150 00
	<b>\$692 60</b>

J. S. FLAGLOR,  
Secretary.

Post Office, St. John.

**Foreign Missions.**

**Maritime C. W. B. M.**

*Expect great things from God.  
Attempt great things for God.*

We are glad to announce that Sister Darst is to be with us during at least a part of the time of our annual meeting; she is now on Deer Island. As

an engagement calls her home before our Saturday afternoon meeting, we hope to be able to make arrangements for an address from her on Thursday afternoon. We trust that all the sisters who can possibly do so will be present at our annual meeting, when we can talk together of this work which is becoming very dear to the hearts of many of us. We need the encouragement and strength that such a meeting can give to us that we may do better work for our Master in this direction. Let us all come, then. Come with hearts full of love for Christ and the perishing ones, that we may plan wisely for the extension of His kingdom and the salvation of the lost.

Please remember to send a report of the work you are doing. Mrs. J. S. FLAGLOR, Sec.

**RECEIPTS.**

Previously acknowledged, . . . . .	\$233 40
St. John—	
Mrs. Tennant, . . . . .	50
Southville—	
Mrs. M. E. Gates, . . . . .	3 00
Total . . . . .	<b>\$236 90</b>

SUSIE B. FORD,  
Port Williams, Kings Co., N. S. Treasurer.

**HALIFAX BUILDING FUND.**

Previously acknowledged, . . . . .	\$1,202 86
Kempt, N. S.—	
J. W. Freeman, . . . . .	1 00
New Brunswick—	
Miss Sophia Lamont, per E. Christie, . . . . .	1 00
West Gore, N. S.—	
Leno Dixon, per J. Wallace, . . . . .	1 00
Halifax, N. S.—	
Estate of late James Smith, . . . . .	200 00
New Glasgow, P. E. I.—	
Church, per H. W. Stewart, . . . . .	8 00
	<b>\$1,473 86</b>

HENRY CARSON,  
Halifax, N. S. Treasurer.

**Married.**

LAMBERT-McLAUGHLIN.—At Lord's Cove, July 29th, 1893, by R. E. Stevens, Lincoln Lambert and Lillie McLaughlin, both of Lord's Cove.

**Died.**

DOUGLASS.—At her home in Lord's Cove, August 9th, 1893, Nettie, wife of Albert Douglass and youngest daughter of her aged widowed mother, Sister Catherine Lambert, passed quietly to her rest after a long and painful illness which she bore bravely and patiently. I frequently visited the deceased during her sickness and always found her anxious to have me read and pray, and especially did she delight in having me sing to her of a Saviour's love. Her only regret was that she had not been more faithful in the service of the King. R. E. S.

COOK.—At Back Bay, Charlotte Co., August 4th, after an illness of only two weeks, Mabel, youngest daughter of Bro. and Sister John Cook, aged 20 years and 5 months. Sister Cook endured her sufferings with Christian fortitude, and we believe has gone home to her rest. She obeyed the Saviour under the preaching of our late Bro. Gates when but thirteen years of age.

"We'll know why clouds, instead of sun,  
Were over many a cherished plan;  
Why song has ceased, when scarce begun,  
'Tis there, some time, we'll understand."  
S. W. L.

ARTHUR.—Very suddenly at Bradalbane, her home, on the 16th of July, aged 66 years, Sister Janet Arthur, beloved wife of William Arthur. She was for over twenty years a faithful member of the Church of Christ at New Glasgow. She was widely known in the community where she lived and highly respected as a true Christian, so that her influence for her Saviour was good. A husband and eight children mourn their loss, but not as others who have no hope. D. C.

HOUSTON.—At Cavendish Road, P. E. I., after four months illness, Maggie Etta, beloved and eldest daughter of Wellington and Mary Eliza Houston, aged 8 years and 11 months. She was a very amiable child and thoughtful and intelligent above her years. But the strong cord of parental attachment is severed, and she has gone to His arms who dearly loved and was beloved of little children.

A bud, for earth too rich and rare,  
Passed through the veil, to open where  
The shadows all give place to truth  
And blossom in immortal youth.  
D. C.



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Rev. Henry M. Spilke, Rector of Musquash, N. B., says: "I am personally acquainted with Mrs. Thompson's case, and am greatly pleased that the medicine which I recommended to her produced such remarkable results."

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